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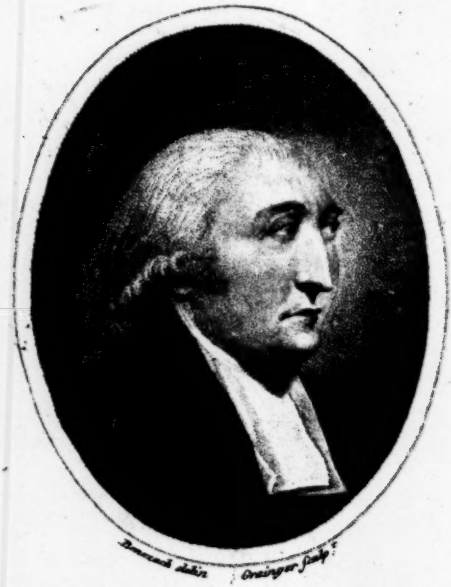

Drawn & delin. Grainger Sculp.

The Reverend

WILLIAM PIERCY, *A.M.*

Minister of Woolwich Chapel

London. Published Oct.r 20: 1797. by E. Symonds Paternoster Row, & W.& J. Stratford Holbo

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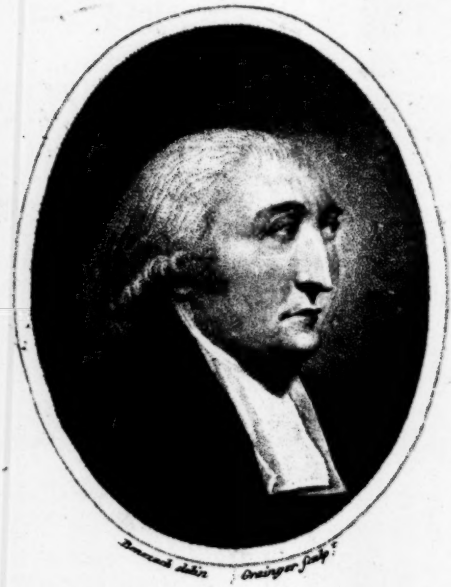

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10 Ic

THE Evangelical Museum OR Christians Pocket Book for 1793,

with

STRIKING FACTS & CHARACTERS;

by the late

REV.D JOHN RYLAND, A.M.

Mary Anointing the feet of Jesus.

LONDON.

Printed for H.D. Symonds, N.o 20, Paternoster Row;
and W. & J. Stratford, N.o 112, Holborn Hill.

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MVSEVM
BRITAN
NICVM

TO

LADY ANN ERSKINE.

ADAM, *Oct.* 20th, 1792.

FROM the conſpicuous ſituation in which vine Providence has placed you in reſpect to Church of God, the Proprietors are induced offer the EVANGELICAL MUSEUM to your dyſhip's Patronage: and they hope, that Work will be ever found to contain thoſe nciples which will be calculated, with the ſſing of the ALMIGHTY, to ſow the ſeeds of e piety in the hearts of the Readers; to en- rage thoſe who have begun to put off the man, to proceed in their courſe with an to the LORD JESUS, who has promiſed to e reſt unto the ſouls of all thoſe who take yoke upon them and learn of him; and to port, and comfort thoſe who are in the de- e of life. That GOD ALMIGHTY may in- e all Chriſtians, and your Ladyſhip in par- lar, with a ſincere love of truth, holineſs, peace, is the hearty prayer of,

MADAM,

Your moſt obliged

and humble Servants,

THE PROPRIETORS.

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THE

THE

EDITOR'S ADDRESS.

CHRISTIAN FRIENDS,

THE great encouragement which has been given to this Work by a diſcerning Public, and the kind aſſiſtance and ſupport of ſeveral eminent Miniſters of the Goſpel, have induced the Proprietors to ſpare neither pains nor coſt to render the EVANGELICAL MUSEUM worthy the acceptance and peruſal of Chriſtians of every denomination: and they flatter themſelves that their labour will not fail of being crowned with ſucceſs, when they conſider, that their POCKET BOOK contains ſuch uſeful inſtructions, and ſtriking examples of virtue and of goodneſs, as cannot but make a laſting impreſſion on the minds of our young friends, and lead them to *ſearch the Scriptures*, for they *teſtify of* GOD; and we are the more perſuaded to this, when we reflect, that the Oracles of GOD contain thoſe eſſential truths, which give the moſt certain hope of conſolation here, and of felicity hereafter. Such we hope will be the happy effects of meditating upon thoſe paſſages of Holy Writ, which we have ſelected as portions for the ſerious reflection of every day throughout the year.

The FACTS and CHARACTERS with which ſome of our pages are adorned, are ſelected from the *laſt literary efforts* of the late Rev. Mr. JOHN RYLAND, A.M. and are ſuch as will indubitably fill the heart with the love of Virtue, and make a laſting impreſſion on the

mind of the virtues and excellencies of that great an good man, whose zeal for the great cause in which h had embarked frequently impaired his health, bu who is now gone before us to receive his *crown glory*, which *fadeth not*, and to take possession of seat in that *mansion* which JESUS went before to *pre pare for us*, and which is *eternal in the heavens*.

With a view to further illustration, we have pre sented our Readers with a striking likeness of th Rev. Mr. PIERCY, of *Woolwich*, whose merit as a indefatigable minister of the Gospel, and whose cha racter as a private Christian, are too well known t stand in need of encomium.

Add to this, that we have enriched our pages with some valuable literary communications from severa very respectable Gospel Ministers, (to whom we re turn our thanks,) whose earnest desire is to see tri fling amusements and vain entertainments give plac to such recreations as not only tend to improve the mind, and fill the soul with the love of GOD; bu prepare mankind for that blissful state where sorro and sighing shall be done away for ever, and where nought but endless happiness shall reign.

P. S. As it is our intention, under the Divine Blessing of the ALMIGHTY, to continue this MU SEUM *annually*; it shall be our study to render i both useful and improving: and shall esteem ourselve obliged to those Gospel Ministers and others Christian friends, who shall favour us with Anecdotes, Poetry, &c. for the next year.

LIST *of the different* CHAPELS, MEETING-HOUSES, *and* CHURCHES, *in the* City of London and its Environs *where the Goſpel is preached; together with the Names, of the Miniſters, and the Times of Worſhip.*

m. is inſerted for *morning*, *a.* for *afternoon*, and *e.* for *evening*.

	Sunday			W.Da.		MINISTERS.
ADELPHI-Chap. Strand	*m.*	*a.*	*e.*	*tu.*	*fr.*	Various
Aldermary Church		*a.*				Wilkinſon
Aldermanbury, Poſtern-Mt.	*m.*	*a.*				Dowen
Alie-ſtr. Meeting, Whitech.	*m.*	*a.*				Towle
Artillery-ſt. Mt. Biſhopſg-ſt.	*m.*	*a.*	*e.*			Humphreys
Baker's-court Meet. Holb.	*m.*	*a.*	*e.*		*fr.*	Ruſſel
Barbican Meeting	*m.*	*a.*	*e.*		*th.*	Towers
Bethel-Chap. near Ratcliff-Highway	*m.*	*a.*	*e.*	*tu.*	*th.*	Freer
Bethnal Green Meeting	*m.*	*a.*	*e.*		*th.*	Smith
Bentinck-Chap. Paddington	*m.*		*e.*			Wood & Swa.
Black's-Fields Meeting	*m.*	*a.*	*e.*		*w.*	Brown
Bow-Church, Cheapſide		*a.*				Abdy
Bow-Lane Meeting	*m.*	*a.*	*e.*			Germain
Bury-ſt. Meet. St. Mary-Axe	*m.*	*a.*				Beck
Camberwell-Church	*m.*					Bentley
Camomile-ſtreet Meeting	*m.*	*a.*				Reynolds
Carter-La. Meet. Tooley-ſt.	*m.*	*a.*	*e.*	*tu.*		Rippon
Chelſea Church	*m.*	*a.*		*tu.*		Cad. & Midd.
Cary-ſtreet Meeting	*m.*	*a.*				Winter
Chapel-ſtreet Chapel, Soho	*m.*	*a.*	*e.*		*fr.*	James
Chriſt-Church, Spitalfields			*e.*			Foſter
Church-ſt. Chapel, Mile-New Town	*m.*	*a.*	*e.*		*th.*	Cotting-ham
Church-La. Meet. Whitech.	*m.*	*a.*				Taylor
City Chapel, Grub-ſtreet	*m.*	*a.*	*e.*		*th.*	Canon
Clapham Church		*a.*		*tu.*	*th.*	Venn & Lloyd
Cripplegate Meeting	*m.*	*a.*				Burnſide
Cripplegate Meeting	*m.*	*a.*				J. Reynolds

Criſpin-

	Sunday	W.	Da.	Ministri
Criſpin-ſt. Mt. Spitalfields	*m.*	*a.*		Love
Crown-co. Mt. Cov. Garden	*m.*	*a.*	*e.*	Stevens
Cumberland-Ch. Shoreditch	*m.*	*a.*	*e. tu. fr.*	Brown
Dean-ſtr. Meet. Borough	*m.*	*a.*		Button
Devonſhire-ſquare Meeting	*m.*	*a.*	*e. w.*	Thomas
Dudley-court Chapel, Broad Street, St. Giles	*m.*	*a.*	*e.*	Biſhop
Eagle-Street Meeting	*m.*	*a.*	*e. w.*	Smith
Eagle-ſt. Chapel, Spitalfields	*m.*	*a.*	*m. w.*	Various
Eaſt-lane Meet. Walworth	*m.*	*a.*	*th.*	Swain
Gate-ſt. Ch. Lin. Inn-fields	*m.*	*e.*	*w.*	G. William
Elim Cha. Fetter-Lane	*m.*	*a.*	*e. th.*	Auſtin
Enon Ch. Edward-ſt. Soho	*m.*	*a.*	*e. fr.*	Burnham
Fetter-Lane Meeting	*m.*	*a*		Davis
Founders-Hall Mt. Lothbu.	*m*	*a.*		Barber
Grafton-ſtreet Meeting	*m.*	*a.*	*th.*	Martin
Gravel-Lane Ch. Wapping	*m.*	*e.*	*m. w. f.*	Various
Green-Walk M. Surrey-ro.	*m.*	*a.*	*e.*	Upton
Hare-co. Mt. Aldergate-ſt.	*m.*	*a.*		Webb
Haberdaſhers Alms-Houſes Chaple, Hoxton	*m.*		*e.*	Wilkinſon
Holywell-Mount Chapel	*m.*	*a.*	*e. tu. th.*	Platt
Homerton Chapel	*m.*		*e. th.*	Eyre
Hoxton Meeting	*m.*	*a.*	*e.*	Barfield
Hoxton-ſquare Meeting	*m.*	*a.*	*e.*	Various
Jamaica-Row Meet. Roth.	*m.*	*a.*	*e. w.*	J. Townſe
Jewin-ſtreet Meeting	*m.*	*a.*	*e. m. f.*	T. Prieſtle
Jewry-ſtreet Chapel	*m.*		*e. tu. th.*	Aldridge
Kingſland-Road Meeting	*m.*	*a.*	*e.*	Taylor
Kentiſh Town Meeting	*m.*		*e. w.*	Underwoo & Hind
Lambeth-Marſh Chapel	*m.*	*a.*	*e. th.*	Edwards
Lant ſtreet Meet. Borough	*m.*	*a.*	*e. m. fr.*	Cartwright
Little Wild Street Meeting	*m.*	*a.*		Stennet & So
Little St. Helen's, Biſhopſg.-ſt.		*e.*	*t. fr. m.*	Madden & Underwoo
Lock Chapel	*m.*		*e. w.*	Scott & D Coetlego

Lo

	Sunday	W.	Da.	MINISTERS
ong Acre Chapel	*m.*	*e.*	*w.*	Foſt. & Cecil
Maze-Pond Meeting	*m. a.*			Dore
Miles-Lane Meeting	*m. a.*			Addington
Mulberry-Gardens Chapel	*m.*	*e.*	*t. th.*	Munn
Monkwell-ſtreet Meeting			*tu.*	Huntington
New Broad-ſtreet Meeting	*m. a.*		*tu. m.*	Stafford
New Chapel, City Road	*m.*	*e.*	*tu. th.*	Various
New-ro. Ch. St. Geor. Eaſt.	*m. a.*	*e.*	*w.*	Bryſon
New-Way Cha. Weſtminſt.	*m.*	*e.*	*f.*	Various
New Meeting, Walworth	*m. a.*	*e.*		Various
Orange-ſt. Ch. Leiceſter-fiel.	*m.*	*e.*	*th.*	Various
Paddington Meeting	*a.*	*e.*	*wed.*	Various
Pavement Meet. Moorfields	*m. a.*			Bennet
Piccadilly Chapel	*m.*	*e.*	*th.*	Gwennep
Pinners-Hall Mt. Broad-ſt.	*m. a.*			Crole
Princes-ſtr. Ch. Moorfields	*m. a.*	*e.*	*w.*	Banks
Provid. Cha. Titchfield-ſt.	*m.*	*e.*	*m. w.*	Huntingdon
Redcroſs-ſt. Meeting	*m. a.*			Watts
——— (Late Clerk's)	*m.*	*e.*		Various
Roſe Lane Meet. Radcliffe	*m.*	*e.*	*w.*	Williams
Roſemary-Branch Meeting				
Goodman's-Fields	*m. a.*			Booth
Rotherhithe Meeting	*m. a.*	*e.*	*w.*	Various
St. AlphageChu. London-W.	*a.*			Illingworth
St. Andrew's Chu. Holborn	*a.*			Harper
St. Ann's Church, Blackfr.	*m. a.*		*tu.*	Rom. & Good
St. Anthol. Ch. Watling-ſt.			*fr.*	Foſter
St. Clement's-Chu. Strand	*a.*			Sharman
St. Dunſt. in the Weſt, Chu.		*e.*	*th.*	Romaine
St. Faith, Chu. Watling-ſt.	*a.*			Swaine
St. George's Chu. Queen-Sq.	*m.*			Swaine
St. Georg. Cha. St. Georg's. fi.	*m. a.*	*e.*	*th.*	Harper
St. Giles's Church	*a.*			Faulkner
St. James's Chu. Duke's-Pl.	*a.*			Abdy
St. John's Cha. Bedf. Row	*m. a.*			Cecil
——— Chu. Wapping	*a.*			Mead
——— Chu. Horſley-Do.	*m.*			Abdy

St.

	Sunday	W.	Da.	Ministr
St. Magnus-Ch. London-Br.			*a.*	Maſon
St Mary Wooln. Ch. Lomb-ſt.	*m.*	*e.*	*w.*	Newton
St Mary Magd. Ch. Bermondſ.	*m.*			Maſon
St. Mildred, Bread-ſtreet			*a.*	Scott
St. Pancras-Church	*m.*			Mead
St. Paul's Chur. Shadwell			*a.*	Winkwor
St. Peter's Church, Cornhill			*a. th. m.*	Wood & F
St. Saviour's Chu. Southw.	*m.*			Love
Scotch Cha. London-Wall	*m. a. e.*			Hunter
Silver Street Chapel	*m.*	*e.*	*th.*	Wills
Snow's-Fields Chapel	*m.*	*e. m. w. f.*		Various
Spafields Chapel	*m. a. e. w. f.*			Various
Staining-Lane Meeting	*m. a.*			Brookſba
Stratford Meeting	*m. a.*			Gould
Stepney Meeting	*m. a.*			Brewer
Surrey Chapel	*m. e. tu. f. m.*			Hill
Swallow-ſt. Meet. Piccadilly	*m. a. e.*			Trotter
Tabernacle	*m.*	*e. m. w. f.*		Various
Tottenham-Court Chapel	*m. a. e. tu. th.*			Various
Trinity Cha. Battle-Brid.	*m. a. e.*			Various
Unicorn Yard Mt. Borough	*m. a.*			D. Willi
Virginia-ſt. Mt. Radc. High.	*m. a. e. m. w. f.*			Radford
Weigh-houſe Yard Meet.				
Little Eaſtcheap	*m. a.*			Clayton
Wells-ſt. Meet. Oxford-ſtr.	*m. a. e.*			Waugh
Weſt-ſtr. Cha. Seven-Dials	*m. a. e. m. w. f.*			Various
White Row Mt. Biſhopſg-ſt.	*m. a.*			Trotman
Windmill-Hill Cha. Moorf.	*m. a.*		*th.*	Smith
Zion Chapel, Whitechapel	*m. a. e.*	*w.*		Various

POETRY.

On the DEATH *of the late*

Rev. JOHN RYLAND, A. M.

THE King of Peace, the Lord, the God of Love,
Sends ſome bright ſeraph from the realms above;
With joy the beauties of the gueſt we view,
And gaze upon his veſt and glory too:
But O! impatient from his heav'n to ſtay,
He takes his flight, and wings his airy way.
So did'ſt thou, Ryland! eager to appear,
And ſhine triumphant, in thy native ſphere.
Thy heart ſo pure, that thou migh'ſt ſafely ſhow
Thy inmoſt boſom to thy baſeſt foe.
But thou art gone!—Where ſhall I friendſhip find
Among the treach'rous race of baſe mankind?
Whom now conſult in all the various ways
Of life inconſtant, plain to blame, or praiſe?
Yet dare we grieve, when all the paths he trod,
From Nature led him up to Nature's God.
Ye hallow'd domes, his frequent viſits tell;
Ye courts, where God himſelf delights to dwell;
Thou myſtic table, and thou holy feaſt,
How often have ye ſeen the ſacred gueſt!
How oft his ſoul with heav'nly manna fed!
His faith enliven'd, while his ſins lay dead!
He's gone, alas! where ſaints their crowns inwreath,
Triumphant o'er the world, o'er ſin, and death!
O! may the thought my own devotion raiſe!
And may I imitate, as well as praiſe!
Then wake my ſluggiſh ſoul! and upward fly,
And aſk the certain way to riſe as high!

AMICUS.

HYMN.

HOW chearful along the gay mead
The daiſy and cowſlip appear;
The flocks as they careleſsly feed,
Rejoice in the ſpring of the year:
The myrtle that ſhades the gay bow'rs;
The herbage that ſprings from the ſod;
Trees, plants, cooling fruits, and ſweet ſhow'rs,
All riſe to the praiſe of my GOD.

Shall man, the great maſter of all,
The only inſenſible prove?
Forbid it fair Gratitude's call;
Forbid it Devotion and Love.
Thee LORD, who ſuch wonders could raiſe,
And ſtill can deſtroy with a nod,
My ſoul ſhall inceſſantly praiſe;
My ſoul ſhall be wrapt in my GOD.

FILIAL SUBMISSION.

AND can my heart aſpire ſo high,
To ſay, my Father God,
Lord at thy feet I fain would lie;
And learn to kiſs the rod.

I would ſubmit to all thy will,
For thou art good and wiſe;
Let every anxious thought be ſtill,
Nor one faint murmur riſe.

My father!—O, permit my heart,
To plead her humble claim;
And aſk the bliſs thoſe words impart
In my Redeemer's Name.

On the BUTTERFLY.

THOUGHTLESS nymphs are butterflies,
Different ſpecies, larger ſize;
Strangers both to needful care,
Fluttering, roving, here and there;
Baſking in the vernal ray,
Trifling out the ſummer's day:
Summer's day from youth to age,
Trifles all her cares engage:
But when wintry ſtorms ariſe,
Beauty fades and pleaſure dies.
Me let nobler cares employ,
Cares which terminate in joy.
Ere the ſummer's ſun-beams flee,
Let me, like the frugal bee,
Well improve the ſmiling hour,
Gathering ſweets from ev'ry flower;
O may Virtue's charms be mine,
Charms that ſtill increaſing ſhine!
Theſe will cheer the wintry gloom,
Theſe will laſt beyond the tomb.

On a WATCH.

LITTLE monitor, by thee,
Let me learn what I ſhould be;
Learn the round of life to fill,
Uſeful and progreſſive ſtill.
Thou can'ſt gentle hints impart,
How to regulate the heart:
When I wind thee up at night,
Mark each fault, and ſet thee right;
Let me ſearch my boſom too,
And my daily thoughts review;
Mark the movements of my mind,
Nor be eaſy when I find
Latent errors riſe to view,
Till all be regular and true.

On the REDEEMER.

'TIS JESUS fills our hearts below,
With holy faith and fervent love:
From JESUS all our joy ſhall flow,
In the bleſt realms of light above.

JESUS, his ſon, his grace, his name,
Pours gladneſs round th' heavenly throng;
Theſe all their golden harps proclaim;
Theſe ſwell the notes of ev'ry ſong.

VANITY *of this* LIFE.

LIFE how vain, eſteem'd a bleſſing,
Worthy mortals hope to ſhare,
Proves, to ev'ry man poſſeſſing,
Full of ſorrow, full of care.
What if fortune ne'er befriend ye,
Still the buſy fiend prevails;
Or, ſhould adverſe fate attend ye,
Ever with it ſorrow dwells.

See the beau in chariot rolling,
All without a gaudy ſcene;
Take him on his pillow rolling,
Slave to tyrant thought within.
Grant the fawning courtier favour,
Give him all his hopes purſue;
Still you hear him craving ever,
Still he pines for ſomething new.

Fill the miſer's bag with treaſure,
Spread the hero's glory round,
Fear outweighs the ſcale of pleaſure;
Envy tramples honour down.
Places, titles, pomps, and riches,
Sweets imbittered are by pain;
Thus experience daily teaches,
Life and all its joys are vain!

JAN. 1. *His name was called Jesus.* Luke ii. 21. Tu.

2d. *The Lord giveth wisdom.*—Prov. ii. 6. W.

3d. *Kiss the son lest he be angry.*—Ps. ii. 12. T.

4th. *Put away the evil of your doings.*—Isa. i. 16. F.

5th. *Surely this thing is known.*—Exod. ii. 14. S.

Received.	*Account of Cash*	Paid or Lent.
l.	*s.*	*d.*		*l.*	*s.*	*d.*

6th. *Call upon the name of the Lord.* Gen. iv. 26. Sun.

7th. *I will bleſs them.*—Gen. xlviii. 9. M.

8th. *Bleſſed are the pure in heart.*—Matt. v. 8. T.

9th. *He giveth power to the faint.*—Iſa. xl. 29. W.

10th. *Thy ſins be forgiven thee.*—Mark ii. 5. T.

11th. *God trieth the hearts and reins.*—Pſ. vii. 9. F.

12th. *Proſper my way which I go.* Gen. xxiv. 42. S.

ceived.	*Account of Cash*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

13th. *Waiting for the consolation of Israel.*— Sunday
Luke ii. 25.

14th. *Their cry came up unto God.*—Exod. ii. 23. M.

15th. *I came not to call the righteous.* Mark ii. 17. T.

16th. *But sinners to repentance.*—ib. W.

17th. *He will come and save you.*—Isa. xxxv. 4. T.

I sit a queen and am no widow.—Rev. xviii. 7.
18th. F.

Gather the wheat into my barn.—Matt. xiii. 30.
19th. S.

eceived.	*Account of Cash*	Paid or Lent.
s.	d.	l.	s.	d.

20th. *Thou ſhalt worſhip the Lord thy God.*— Matt. iv. 10. Sun.

21ſt. *Stand in awe and ſin not.*—Pſ. iv. 4. M.

22d. *The elder ſhall ſerve the younger.*—Gen. xxv. 23. T.

23d. *God hath viſited his people.*—Luke vii. 16. W.

24th. *Ye ſhall be redeemed without money.* Iſa. lii. 3. T.

25th. *Noah walked with God.*—Gen. vi. 9. F.

26th. *We have ſinned againſt the Lord.* Deut. i. 41. S.

eceived.	*Account of Cash*	Paid or Lent.		
s.	*d.*		*l.*	*s.*	*d.*

27th. *Thancome and offer thy gift.* Mat. v. 24. Sunday

28th. *Ye ſhall know that I am the Lord.* Ex. vi. 7. M.

29th. *Be glad and rejoice in his ſalvation.*—Iſa. xxv. 9. T.

30th. *The Lord thy God hath been with thee.*—Deut. ii. 7. W.

31ſt. *Thou haſt lacked nothing.*—ib. T.

FEB. 1ſt. *Man ſhall not live by bread alone.* Lu. iv. 4. F.

2d. *I ſay unto you ſwear not at all.*—Matt. v. 34. S.

ceived.	*Account of Cash*	Paid or Lent.
s. d.		l. s. d.

3d. *Thou ſhalt ſpeak all that I command thee.*— Sund.
Exod. vii, 2.

4th. *Intreat me not to leave thee.*—Ruth i. 16. M.

5th. *Let the wicked forſake his way.*—Iſa. lv. 7. T.

6th. *Walk in the way of good men.*—Prov. ii. 20. W.

7th. *Go in peace.*—1 Sam. i. 17. T.

8th. *Thou ſhalt not kill.*—Exod. xx. 13. F.

9th. *Thou ſhalt not covet.*—Exod. xx. 17. S.

ceived.	*Account of Cash*	Paid or Lent.
s.	d.	l.	s.	d.

10th. *Hear, and underſtand.* Matt. xv. 10. Sunday.

11th. *Before they call I will anſwer.*—Iſa. lxv. 24. M.

12th. *Quench not the ſpirit.*—1 Theſ. v. 19. T.

13th. *Sanctify a faſt.*—Joel ii. 15. W.

14th. *Zion ſhall be redeemed.*—Iſaiah i. 27. T.

15th. *Bleſs them that curſe you.*—Matt. v. 44. F.

16th. *Go not in the way of evil men.* Prov. iv. 14. S.

Received.			*Account of Cash*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

17th. *Thy bleſſing is upon thy people.* Pſ. iii. 8. Sunday

18th. *And I will be their God.*—Gen. xvii. 8. M.

19th. *Woe unto the wicked.*—Iſaiah iii. 11. T.

20th. *It ſhall be ill with him.*—ib. W.

21ſt. *By grace are ye ſaved.*—Epheſ. ii. 8. T.

22d. *How is it that ye have no faith.* Mark iv. 40. F.

23d. *Aſk and it ſhall be given you.*—Matt. vii. 7. S.

793.

Sunday

M.

T.

W.

T.

. F.

. S.

ceived.		*Account of Cash*	Paid or Lent.		
s.	*d.*		*l.*	*s.*	*d.*

24th. *Thou shalt seek the Lord thy God.*— Sunday
Deut. iv. 29.

25th. *The hypocrite's hope shall perish.* Job viii. 13. M.

26th. *Walk in the spirit.*—Gall. v. 25. T.

27th. *Humble thyself before me.*—Exod. x. 3. W.

28th. *Be not deceived.*—1 Cor. vi. 9. T.

MAR. 1. *I will remember my covenant.* Gen. ix. 15. F.

2d. *Take heed and be quiet.*—Isaiah vii. 4. S.

ceived.	*Account of Cash*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

3d. *Glorify God in your body.*—1 Cor. vi. 20. Sunday

4th. *Be ye angry and sin not.*—Epheſ. iv. 26. M.

5th. *Do violence to no man.*—Luke iii. 14. T.

6th. *The earth ſhall caſt out the dead.* Iſa. xxvi. 19. W.

7th. *Walk worthy of the Lord.*—Col. i. 10. T.

8th. *Let us do good unto all men.*—Gall. vi. 10. F.

9th. *Forget not the Lord thy God.*—Deut. viii. 11. S.

ceived. | *Account of Cash* | Paid or Lent.

s.	d.		l.	s.	d.

10th. *What think ye of Christ.* Matt. xxii. 42. Sund

11th. *Come in thou blessed of the Lord.* Gen. xxiv. 31.

12th. *Have peace one with another.*—Mark ix. 50.

13th. *But we will serve the Lord.* Josh. xxiv. 21.

14th. *Lord teach us to pray.*—Luke xi. 1.

15th. *Bless me also.*—Exod. xii. 32.

16th. *Let us reason together.*—Isaiah i. 18.

ceived.	*Account of Cash*	Paid or Lent.		
s.	d.		l.	s.	d.

17th. *Behold the lamb of God.*—John i. 29. Sunday

18th. *I rejoice in thy salvation.*—1 Sam. ii. 1. M.

19th. *God so loved the world.*—John iii. 16. T.

20th. *Escape for thy life.*—Gen. xix. 17. W.

21st. *The lofty shall be humbled.*—Isaiah v. 15. T.

22d. *At the name of Jesus every knee should bow.*—Phil. 2. 10. F.

23d. *God is angry with the wicked.*—Ps. vii. 11. S.

eceived. | *Account of Cash* | Paid or Lent.

	s.	d.		l.	s.	d.

24th. *Then call thou and I will answer.* Job xiii. 22. Sun.

25th. *God heard their groaning.*—Exod. ii. 24. M.

26th. *And bound Jesus.*—Mark xv. 1. Tu.

27th. *And delivered him to Pilate.*—ib. W.

28th. *I find no fault in this man.* Luke xxiii. 4. T.

29th. *Away with him, crucify him.* John xix. 15. F.

30th. *Put to death in the flesh.*—1 Pet. iii. 18. S.

eceived.	*Account of Cash*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

31st.	*Now is Christ risen from the dead.*— 1 Cor. xv. 20.	Sunday.
April 1st.	*The son of the living God.* John vi. 69.	M.
2d.	*Lord save us, we perish.*—Matt. viii. 25.	T.
3d.	*Forget not the humble.*—Ps. x. 12.	W.
4th.	*The word was God.*—John i. 1.	T.
5th.	*All things were made by him.*—John i. 3.	F.
6th.	*I will uphold thee.*—Isaiah xli. 10.	S.

eceived.	*Account of Cash*	Paid or Lent.		
s.	*d.*		*l.*	*s.*	*d.*

7th. *Preach the gospel to every creature.*— Mark xvi. 15. Sunday

8th. *Lo I am with you always.* Matt. xxviii. 20. M

9th. *Hinder me not.*—Gen. xxiv. 56. T

10th. *Thy God is a merciful God.*—Deut. iv. 31. W

11th. *Put on the new man.*—Ephes. iv. 24. T

12th. *It is well with thee.*—2 Kings iv. 26. F

13th. *We should remember the poor.*—Gal. ii. 10. S

eceived.	*Account of Cash*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

14th. *My ſabbaths ye ſhall keep.* Exod. xxxi. 13. Sund.

15th. *O Lord thou art my God.*—Iſaiah xxv. 1. M.

16th. *What is man?*—Pſ. viii. 4. Tu.

17th. *Be not wiſe in thine own eyes.*—Prov. iii. 7. W.

18th. *Fear the* Lord *and depart from evil.*—ib. T.

19th. *God is a ſpirit.*—John iv. 24. F.

20th. *The Lord ſhut him in.*—Gen. vii. 16. S.

eceived	*Account of Cash*	Paid or Lent.
l.	*s.*	*d.*		*l.*	*s.*	*d.*
---	---	---	---	---	---	---

21st. *The Lord is in his holy temple.* Pſ. xi. 4. Sunday.

22d. *Ye ſhall know the truth.*—John viii. 32. M.

23d. *And the truth ſhall make you free.*—ib. T.

24th. *The eternal God is thy refuge.* Deut. xxxiii. 27. W.

25th. *Awake thou that ſleepeſt.*—Epheſ. v. 14. T.

26th. *His reſt ſhall be glorious.*—Iſaiah xi. 10. F.

27th. *God is my ſalvation.*—ib. xii. 2. S.

eceived.	*Account of Cash*	Paid or Lent.
s.	d.	l.	s.	d.

28th. *Declare his doings among the people.*— Sunday.
Iſaiah xii. 4.

29th. *I am that bread of life.*—John vi. 48. M.

30th. *A man may eat thereof.*—ib. vi. 50. T.

MAY 1ſt. *Iſrael ſhall be glad.*—Pſ. xiv. 7. W.

2d. *The juſt ſhall live by faith.*—Rom. i. 17. T.

3d. *The Lord is righteous.*—Exod. ix. 27. F.

4th. *Shew me the path of life.*—Pſ. xvi. 11. S.

eceived. | *Account of Cash* | Paid or Lent.

	s.	d.		l.	s.	d.

5th. *Declare his doing among the people.*—Isaiah xii. 4. Sunday

6th. *I am that bread of life.*—John vi. 48. M.

7th. *Thy kingdom come.*—Matt. vi. 10. Tu.

8th. *Grace and truth came by Jesus Christ.*—John i. 17. W.

9th. *He was taken up.*—Acts i. 9. T.

10th. *Blessed be my rock.*—Ps. xviii. 46. F.

11th. *In whom I am well pleased.*—Mark i. 11. S.

eceived.	*Account of Cash*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

12th. *I will be with thee and will bleſs thee.*— Sund
Gen. xxvi. iii.

13th. *Be not drunk with wine.*—Epheſ. v. 18. M

14th. *Be filled with the ſpirit.*—ib. Tu

15th. *My ſpirit hath rejoiced in God.*—Luke i. 47. W

16th. *The Lord ſhall fight for you.*—Ex. xiv. 14. T

17th. *Cleanſe thou me from ſecret faults.* Pſ. xix. 12. F

18th. *O Lord I will praiſe thee.*—Iſaiah xii. 1.

ceived.	*Account of Cash*	Paid or Lent.		
s.	*d.*	*l.*	*s.*	*d.*

19th. *The Holy Ghoſt comes on them.* Acts xix. 6. Sun

20th. *He that ſeeketh findeth.*—Matt. vii. 8. M

21ſt. *Aſk and it ſhall be given you.*—Luke xi. 9. T

22d. *For all have ſinned.*—Rom. iii. 23. W

23d. *Ye ſhall ſee heaven open.*—John i. 51. T

24th. *Fear him all ye ſeed of Iſrael.* Pſ. xxii. 23. F

25th. *A refuge from the ſtorm.*—Iſaiah xxv. 4. S

Received.			*Account of Cash*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

26th. *Holy holy holy is the Lord of hosts.*— Isaiah vi. 3. Sunday

27th. *The meek will he teach his way.* Ps. xxv. 9. M.

28th. *Comfort the feeble minded.*—1 Thes. v. 14. T.

29th. *Support the weak.*—ib. W.

30th. *I know not the day of my death.* Gen. xxvii. 2. T.

31st. *Examine me O Lord.*—Ps. xxvi. 2. F.

June 1st. *Cleanse me from my sin.* Ps. li. 2. S.

ceived	*Account of Cash*	Paid or Lent.		
s.	*d.*		*l.*	*s.*	*d.*

2d.	*Preach deliverance to the captives.*—Luke iv. 18.	Sunday
3d.	*The ſon quickeneth whom he will.* John v. 21.	M.
4th.	*Mercy and truth preſerve the king.* Prov. xx. 28.	W.
5th.	*This is my beloved ſon.*—Matt. iii. 17.	T.
6th.	*Seek ye my face.*—Pſ. xxvii. 28.	T.
7th.	*Thou ſhalt ſurely die.*—Gen. ii. 17.	F.
8th.	*Forgive us our ſins.*—*Luke* xi. 4.	S.

eceived.	*Account of Cash*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

9th. *Walk in all his ways.*—Deut. xi. 22. Sunda

10th. *Is not this the Christ.*—John iv. 29. M

11th. *God is faithful.*—1 Cor. i. 9. T

12th. *Whom shall I fear.*—Psl. xxvii. 1. W

13th. *Follow that which is good.*—1 Thes. v. 15. T

14th. *Redeeming the time.*—Col. iv. 5.

15th. *Thou shalt not steal.*—Ex. xx. 15.

eceived.	*Account of Caſh*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

16th. *Salvation will God appoint.* Isaiah xxvi. 1. Sun.

17th. *My heart trusted in him.*—Ps. xxviii. 7. M.

18th. *With my song will I praise him.*—Ib. Tu.

19th. *Walk in wisdom.*—Coll. iv. 5. W.

20th. *Neither be ye of doubtful mind.* Luke xii. 29. T.

21st. *Let my last end be like his.*—Num. xxiii. 10. F.

22d. *Seek ye the Lord.*—Isaiah lv. 6. S.

Received.	*Account of Cash*	Paid or Lent.
l. *s.* *d.*		*l.* *s.* *d.*

23d. *I will ſing praiſes unto the Lord.* Pſ. xxvii. 6. Sun.

24th. *Thy God reigneth.*—Iſaiah lii. 7. M.

25th. *Prepare ye the way of the Lord.* Matt. iii. 3. T.

26th. *The ſcriptures muſt be fulfilled.* Mark xiv. 49. W.

27th. *Truſt in the Lord with all thine heart.*—Prov. iii. 5. T.

28th. *He ſhall receive me.*—Pſ. xlix. 15. F.

29th. *Fear not little flock.*—Luke xii. 32. S.

Received.			Account of Cash	Paid or Lent.		
	s.	*d.*		*l.*	*s.*	*d.*

30th. *Hear and your ſoul ſhall live.* Iſaiah lv. 3. Sun.

JULY 1ſt. *Having loved his own.*—John xiii. 1. M.

2d. *He loved them unto the end.*—ib. Tu.

3d. *Ye have need of theſe things.*—Luke xii. 30. W.

Is any thing too hard for the Lord?—Gen. xviii. 14.
4th. T.

5th. *The father of mercies.*—2 Cor. i. iii. F.

6th. *And the God of all comfort.*—ib.

Received.			*Account of Cash*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

7th. *He shall strengthen your heart.* Ps. xxxi. 24. Sun.

8th. *With the lowly is wisdom.*—Prov. xi. 2. M.

9th. *Five of them were wise.*—Matt. xxv. 2. Tu.

10th. *Dost thou believe?*—John ix. 35. W.

11th. *I have heard thy prayer.* Isaiah xxxviii. 5. T.

12th. *His anger endureth but a moment.* Ps. xxx. 5. F.

13th. *In his favour is life.*—ib. S.

Received.	*Account of Cash*	Paid or Lent.
l. *s.* *d.*		*l.* *s.* *d.*

14th. *Fear not, for I am with thee.* Gen. xxvi. 24.

15th. *And I will bleſs thee.*—ib.

16th. *I am the good ſhepherd.*—John x. 11.

17th. *I have choſen thee.*—Iſaiah xli. 9.

18th. *And not caſt thee away.*—ib.

19th. *Let mount Zion rejoice.*—Pſ. xlviii. 11.

20th. *Thy faith hath made thee whole.* Mark v. 34.

eceived.	*Account of Cash*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

21ſt. *Take heed therefore how you hear.*— Sunday
Luke viii. 18.

22d. *I have ſeen thy tears.*—Iſaiah xxxviii. 5. M

23d. *I will ſurely do thee good.*—Gen. xxxii. 12. T

24th. *Enter into thy cloſet*—Matt. vi. 6. W

25th. *Ye will not come to me.*—John v. 40. T

26th. *Let me not be aſhamed.*—Pſ. xxv. 2. F

27th. *A lying tongue is but for a moment.* Prov. xii. 9.

eceived.	*Account of Cash*	Paid or Lent.		
s.	d.	l.	s.	d.

28th. *Bless me, even me also, O my father.*—Sunday
Gen. xxvii. 34.

29th. *My son obey my voice.*—Gen. xxvii. 8. M.

30th. *Blessed be the name of the Lord.*—Job. i. 21. T.

31st. *Let no man glory in men.*—1 Cor. iii. 21. W.

August 1st. *For all things are your's.*—ib. T.

2d. *Bless them that curse you.*—Luke vi. 28. F.

3d. *The tree is known by his fruit.*—Matt. xii. 33. S.

Received.	*Account of Cash*	Paid or Lent.
l. *s.* *d.*		*l.* *s.* *d.*

4th. *Our soul waiteth for the Lord.* Ps. xxxiii. 20. Sun

5th. *In whom we trust.*—2 Cor. i. 10. M.

6th. *Fear thou God.*—Eccl. v. 7. T.

7th. *I am the rose of Sharon.*—Cant. ii. 1. W.

8th. *And the lily of the valleys.*—ib. T.

9th. *Blot out all mine iniquities.*—Ps. li. 9. F

10th. *Be not afraid, only believe.*—Mark v. 36. S

Received.	*Account of Cash*	Paid or Lent
s. *d.*		*l.* *s.* *d.*

11th. *Come near to me I pray you.*—Gen. xlv. 4. Sa

12th. *By me princes decree juſtice.*—Prov. viii. 5. T

13th. *For God did ſend me before you.* Gen. xlv. 4. M

14th. *Ye are not your own.*—1 Cor. vi. 19. W

15th. *I and my father are one.*—John. x. 30. T

16th. *A covert from the tempeſt.*—Iſaiah xxxii. 2. F

17th. *He is thy praiſe.*—Deut. x. 21. S

Received.	*Account of Cash*	Paid or Lent.
£. s. d.		£. s. d.

18th. *Enter ye in at the ſtrait gate.* Matt. vii. 13.

19th. *They ſhall keep the way of the Lord.*—Gen. xviii. 19.

20th. *He ſhall fight for you.*—Deut. i. 30.

21ſt. *He giveth grace unto the lowly.* Prov. iii. 34.

22d. *An hiding place from the wind.* Iſa. xxxii. 2.

23d. *Thou haſt the words of eternal life.*—John vi. 68.

24th. *Be merciful unto me.*—Pſ. xxvi. 11.

eceived.	*Account of Cash*	Paid or Lent.		
s.	*d.*		*l.*	*s.*	*d.*

25th. *My flesh is meat indeed.*—John vi. 55. Sund

26th. *Teach me thy way, O Lord.*—Ps. xxvii. 11. M

27th. *The wise shall inherit glory.*—Prov. iii. 35. T

28th. *Shame shall be the promotion of fools.*—ib. W

29th. *We all do fade as a leaf.*—Isaiah lxiv. 6. T

30th. *Take up the cross and follow me.* Mark x. 21. F

31st. *The Lord sitteth king for ever.* Ps. xxix. 10.

eceived.	*Account of Cash*	Paid or Lent.		
s.	*d.*	*l.*	*s.*	*d.*

SEPT. 1st. *God is with thee in all that thou doest.* Sun.
Gen. xxi. 22.

2d. *Thy sins are forgiven thee.*—Luke v. 20. M.

3d. *Himself took our infirmities.*—Matt. viii. 17. T.

4th. *He knew what was in man.*—John ii. 25. W.

The Lord will bless his people with peace. Ps. xxix. 11.
5th. T.

6th. *He shall direct thy path.*—Prov. iii. 6. F.

7th. *Sanctify yourselves for tomorrow.*—Jos. iii. 5. S.

Received.	*Account of Cash*	Paid or Lent.
l. *s.* *d.*		*l.* *s.* *d.*

8th. *The Lord will do wonders among you.*— Joſ. iii. 5. Sunday

9th. *Get wiſdom, get underſtanding.* Prov. iv. 5. M.

10th. *God reſiſteth the proud.*—James iv. 6. Tu.

11th. *But giveth grace to the humble.*—ib. W.

12th. *For he is our peace.*—Epheſ. ii. 14. T.

13th. *Sorrow and ſighing ſhall flee away.*—Iſ. xxxv. 10. F.

14th. *Joy cometh in the morning.*—Pſ. xxx. 5. S.

Received.			*Account of Cash*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

15th. *Hear inſtruction and be wiſe.* Prov. viii. 33. Sun.

16th. *Thou haſt been my help.*—Pſ. xxvii. 9. M.

17th. *Thou canſt make me clean.*—Matt. viii. 2. Tu.

18th. *Thou God ſeeſt me.*—Gen. xvi. 13. W.

19th. *Fear him.*—Luke xii. 5. T.

20th. *Come ye to the waters.*—Iſaiah lv. 1. F.

21ſt. *Lord be thou my helper.*—Pſ. xxx. 10. S.

eceived.	*Account of Cash*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

22d. *My ſheep hear my voice.*—John x. 27. Sunday

23d. *The ſcriptures muſt be fulfilled.* Mark xiv. 49. M.

24th. *I will not juſtify the wicked.*—Ex. 23. 7. Tu.

25th. *Have mercy on me, O Lord.*—Matt. xv. 22. W.

26th. *Thou haſt redeemed me.*—Pſ. xxxi. 5. T.

27th. *Be thou clean.*—Mark v. 13. F.

28th. *By pride cometh contention.*—Prov. xiii. 10. S.

Received.	*Account of Cash*	Paid or Lent.
l. s. d.		l. s. d.

29th. *Preach good tidings unto the meek.*— Isaiah lxi. 1. Sunday

30th. *Comfort all that mourn.*—ib. lxi. 2. M.

God will shortly bring it to pass.—Gen. xli. 32.

OCTOBER 1st. Tu.

2d. *The blind receiveth their sight.*—Matt. xi. 5. W.

3d. *I know whom I have chosen.*—John xiii. 8. T.

4th. *We are but of yesterday.*—Job viii. 9. F.

5th. *Our days upon earth are a shadow.*—ib. S.

eceived. | *Account of Caſh.* | Paid or Lent.

s.	*d.*		*l.*	*s.*	*d.*

6th. *He that winneth ſouls is wiſe.* Prov. xi. 30.

7th. *I have loved thee.*—Iſaiah xliii. 4.

8th. *Ye are Chriſt's.*—1 Cor. iii. 23.

9th. *All have ſinned.*—Rom. iii. 23.

10th. *Lord help me.*—Matt. xv. 25.

11th. *I am weak.*—Pſ. vi. 2.

12th. *Peace be to you, fear not.*—Gen. xliii. 23.

ceived.	*Account of Cash*	Paid or Lent.		
s.	*d.*	*l.*	*s.*	*d.*

13th. *Feed the church of God.*—Acts xx. 28. Sunday

14th. *Walk ye in him.*—Col. ii. 6. M.

15th. *Let not truth forsake thee.*—Prov. iii. 3. T.

16th. *He told me all that ever I did.* John iv. 39. W.

17th. *Behold I lay in Zion a stone.* Isaiah xxviii. 16. T.

18th. *A precious corner stone.*—ib. F.

19th. *Save me for thy mercies sake.*—Ps. xxxi. 16. S.

Received.			*Account of Cash*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

20th. *Attend to the words of my mouth.*— Sunday
Prov. vii. 24.

21st. *Remove thy foot from evil.*—ib. iv. 27. M.

22d. *God be gracious unto thee.*—Gen. xliii. 29. T.

23d. *Ye cannot serve God and Mammon.* Matt. vi. 24. W.

24th. *The Lord is my strength.*—Exod. xv. 2. T.

25th. *He is become my salvation.*—ib. F.

26th. *O love the Lord all ye his saints.* Ps. xxxi. 23.

Received.	*Account of Cash*	Paid or Lent.
l. *s.* *d.*		*l.* *s.* *d.*

27th. *My glory will I not give to another.*— Sunday
Iſaiah xlii. 8.

He that cometh to me ſhall never hunger. John vi. 35.
28th. M.

29th. *But I truſt in the Lord.*—Pſ. xxxi. 6. T.

30th. *Fall not out by the way.*—Gen. xlv. 24. W.

31ſt. *The wages of ſin is death.*—Rom. vi. 23. T.

NOVEMBER 1ſt. *Pardon my tranſgreſſion.* Jo[illegible] vii. 21.

2d. *My peace I give unto you.*—John xiv. 27.

eceived.	*Account of Cash*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

3d.	*Faith cometh by hearing.*—Rom. x. 17.	Sunday
4th.	*Thou art my hiding place.*—Pſ. xxxii. 7.	M.
5th.	*The deſire of the wicked ſhall periſh.*—Pſ. cxii. 10.	W.
6th.	*Be of good cheer.*—Matt. ix. 2.	T.
7th.	*That ye believe not.*—John x. 26.	T.
8th.	*Ye ſhall be forgiven.*—Luke vi. 37.	F.
9th.	*He died unto ſin once.*—Rom. vi. 10.	S.

Received.			Account of Cash	Paid or Lent.		
	s.	d.		l.	s.	d.

10th. *Worſhip God in the ſpirit.*—Phil. iii. 3. Sun.

11th. *His word was with power.*—Luke iv. 32. M.

12th. *He ſhall deliver thee.*—Job. v. 19. T.

13th. *Bleſſed are they that keep my ways.*—Prov. viii. 32. W.

14th. *The lepers are cleanſed.*—Matt. xi. 5. T.

15th. *The dead are raiſed up.*—ib. F.

16th. *Now we believe.*—John iv. 42. S.

eceived.	*Account of Cash*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

17th.	*Bleſſed is the man that trnſteth in him.*— Pſ. xxxiv. 8.
18th.	*Joſeph is yet alive.*—Gen. xlv. 26.
19th.	*Let us go unto him.*—John xi. 15.
20th.	*This man was the ſon of God.* Mark xv. 39.
21ſt.	*I was daily his delight.*—Prov. viii. 30.
22d.	*A remnant ſhall be ſaved.*—Rom. ix. 27.
23d.	*Thou canſt make me clean.*—Luke v. 12.

ceived.	*Account of Cash.*	Paid or Lent.
s.	*d.*	*l.*	*s.*	*d.*

24th. *Ye ſhall ſeek me.*—John xiii. 33. Sund

25th. *We are the children of* God. Rom. viii. 16. M

26th. *And if children then heirs.*—Rom. viii. 17. T

27th. *O magnify the Lord.*—Pſ. xxxiv. 3. W

28th. *In whom we have redemption.*—Epheſ. i. 7. T

29th. *For by faith ye ſtand.*—2 Cor. i. 24. F

30th. *Take heed to thyſelf.*—Deut. xii. 13.

eceived.	*Account of Cash*	Paid or Lent.
l.	s.	d.		l.	s.	d.

DECEMBER 1st. *God will surely visit you.*—Gen. l. 25. Sunday

2d. *They shall never perish.*—John x. 28. M.

3d. *I will have mercy.*—Rom. ix. 15. Tu.

4th. *Secret things belong unto the Lord.*—Deut. xxix. 29. W.

5th. *Riches and honour are with me.* Prov. viii. 18. T.

6th. *God reigneth.*—Ps. xlvii. 8.

7th. *I give unto them eternal life.*—John x. 28.

Received.			*Account of Cash*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

8th. *I will come unto thee, and will bless thee.*— Sun. Ex. xx. 24.

9th. *I trust in the mercy of God.*—Ps. lii. 8. M.

10th. *For many be called.*—Matt. xx. 16. Tu.

11th. *They that hate me love death.* Prov. viii. 36. W.

12th. *God hath called us to peace.* 1 Cor. vii. 15. T.

13th. *Let us do good unto all men.*—Gal. vi. 10. F.

14th. *Walk while ye have the light.*—John xii. 35.

Received.			Account of Cash	Paid or Lent		
l.	s.	d.		l.	s.	d.

15th. *Verily thou ſhalt be fed.*—Pſ. xxxvii. 3. Su.

16th. *Abhor that which is evil.*—Rom. xii. 9. M.

17th. *Find out knowledge.*—Prov. viii. 12. Tu.

18th. *The ſpirit giveth life.*—2 Cor. iii. 6. W.

19th. *Sing praiſes to God.*—Pſ. lxvii. 6. T.

20th. *Be of good comfort.*—Luke viii. 48. F.

21ſt. *It is time to ſeek the Lord.*—Hoſea x. 12.

Received.			*Account of Cash*	Paid or Lent,		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

22d. *Believe and be saved.*—Luke viii. 12. Sunday

23d. *Surely his salvation is nigh.*—Ps. lxxxv. 9. M.

24th. *Tomorrow is a feast to the Lord.* Ex. xxxii. 5. T.

25th. *For unto us a Child is born.*—Isaiah ix. 6. W.

26th. *Stephen a man full of faith.*—Acts vi. 5. T.

27th. *I John saw these things.*—Rev. xxii. 8. F.

28th. *Live peaceably with all men.* Rom. xii. 18. S.

Received.			*Account of Cash*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

29th. *Hear the word of God, and do it.*— Luke viii. 21. Sunday

30th. *Do whatsoever I command you.* John xv. 14. M.

31st. *The end of that man is peace.* Pſ. xxxvii. 37. T.

Received.			*Account of Cash*	Paid or Lent.		
l.	*s.*	*d.*		*l.*	*s.*	*d.*

STRIKING

FACTS and CHARACTERS*.

—FACT I.—

SURPRIZING GRACE OF CHRIST,

To the People at BIRD'S-BUSH *in* WILTSHIRE.

AFTER Black Bartholomew-Day, Auguſt 24, 1662, the people who had been inſtructed by a goſpel Miniſter, then turned out, were forced to attend upon one of a very different ſort, put in. In the courſe of Providence, the lady of the richeſt man in the pariſh fell ill: her conſcience being enlightened by former preaching, was alarmed with the thoughts of death. She wiſhed to have the miniſter of the pariſh come and pray with her, and made known the deſire to her huſband, who ſent one of his footmen to the parſon of the pariſh, with a deſire that he would come and pray with his lady, who was very ill. The parſon had his boots and ſpurs on, and his horſe brought out for him to go a hunting, when the man made known his meſſage: "Honeſt fellow (replied the parſon) I am this moment going a hunting; if I delay I ſhall miſs the cry of the dogs, and not overtake them all day: I muſt

"there-

* *Theſe* Anecdotes *are extracted from a little Work publiſhed by* H. D. Symonds, *No.* 20, Paternoſter-row, *Price* 1s. 6d. *Entitled* SELECT ESSAYS *on the* moral Virtues, *and on* Genius, Science, *and* Taſte. *By the late Rev.* JOHN RYLAND, *A. M. the laſt Work of the Author, in the Seventieth Year of his Age.*

" therefore put off coming to pray with your m
" ſtreſs till the afternoon." The man returned t
his maſter: "Sir," ſaid he, "the parſon is going
" hunting, and he ſays, if he loſes the cry of th
" dogs and the huntſmen, he ſhall not overtak
" them all day; he will come and pray with you
" lady in the afternoon or evening." This rouſ
the gentleman's reſentment, and he appeared fill
with anger and contempt at the parſon, to think th
he preferred a pack of dogs above an immortal ſou
The ſervants were very much diſtreſſed to ſee the
maſter in ſuch a toſs of paſſion, and they laid th
heads together to conſult what was beſt to be don
At laſt, ſays one, "I wiſh my maſter would ask
" ſhepherd to pray with my lady; you know
" prays ſweetly with us down in the under-grou
" kitchen every night." Upon this, one of the m
diſcreet ſervants ventured to go to his maſter: "S
" we find that the parſon is gone a hunting, a
" can't come to pray with my lady, we wiſh y
" would permit our ſhepherd to go to prayer;
" indeed he prays ſweetly with us." Accordi
the ſquire ſtepped up ſtairs to his lady: "My dea
ſaid he, "the parſon is gone a hunting, and c
" come to pray with you till the evening; but
" ſervants tell me that our ſhepherd has a ſweet
" in prayer, will you permit him to come and p
" with you?" "Yes," ſaid ſhe, "with all
" heart." Accordingly, the ſhepherd was ſent for
of the field; when he came to his maſter, "Do
" pray?" ſaid he, 'Yes, Sir, God forbid that I ſh
' live one day without prayer!' "Will you pray
" my lady, who is very ill?" 'Yes, Sir, with al
" heart.' He was taken up into the chamber
cuſhions were placed by the bed-ſide—the ſquir
the ſhepherd kneeled down to prayer. He begun
went on with ſuch wiſdom of thought—ſuch ſe

ſs of ſoul—ſuch propriety of language, and ſuch ertinency to the caſe, that ſurpriſed both the gentle- an and his wife. As ſoon as they roſe from their nees, the maſter addreſſed him thus: "Who are *you?* and where did you come from? You are no common man, and I muſt know your whole cha- racter." The ſhepherd was exceedingly backward make a diſcovery of himſelf; but the maſter's mmands were poſitive, and muſt be obeyed. "Sir, ſaid the ſhepherd, I had much rather remain in obſcurity; but, ſince I muſt make the diſcovery, know then, Sir that I am one of the two thouſand miniſters that were turned out on Black Bartholo- mew-Day. I had no method of getting my bread, nor any place where to exerciſe my miniſtry. I conſidered that the employment of a ſhepherd would afford me time for contemplation and devo- tion—I therefore put on that character, and as ſuch entered into your ſervice." His maſter oked at him with a mixture of approbation and de- ht. "*You* a ſhepherd! I am reſolved you ſhall be my ſhepherd." He built a place of worſhip for m immediately, and left the parſon to go a hunting himſelf.

Note—This was the beginning of the Diſſenting tereſt at *Bird's Buſh*; and may be ſeen in their urch-Book to this day.

—FACT II.—

e aſtoniſhing and delightful USE OF LEARNING, *exemplified in the Caſe of* MR. HENRY AINS- WORTH.

EVERY body knows that he was cruelly perſe- ted by Archbiſhop Laud, ſo as to be forced to ve England. He fled in diſguiſe to Amſterdam, there entered himſelf as a ſervant to a bookſeller.

His master observed, that in all his leisure hours he was reading Oriental Manuscripts. One day, the preacher, which the bookseller usually attended upon, came to make him a visit. "I have a man, said he, hired into my shop, who is either a very learned man, or a very great blockhead, for he is, continually, in his leisure hours, reading Hebrew and Chaldee manuscripts, with those in other Oriental languages."

'O, says the minister, I'll take an opportunity to come into the shop and examine him.' Soon after he found Ainsworth at his delightful work. He looked over him, 'What, says he, can you read that?' Ainsworth immediately read it into Latin. The minister, in astonishment, said, 'Who are you, and where did you come from?' He replied, "I come from England, and my name is Ainsworth." 'What, replied the other, are you the learned Henry Ainsworth?' "Sir, said he, I have a *little* learning. You know I have translated the five books of Moses from the Hebrew, and likewise the Psalms." 'O, says the minister, what a pity it is that so great a man should be driven into such obscure circumstances, by a cruel persecutor; but, however, I'll soon lift you out of this condition, by the blessing of Providence. I'll go to our magistrates, and soon get you an English Lectureship of one hundred and fifty pounds a year.

He was as good as his word, and there has been an English Lecture in Amsterdam from that day to this.

—FACT III.—

The GODHEAD *of* CHRIST *triumphing over* ARIANISM.

THEODOSIUS THE GREAT, about the year 380, was wheedled by some of his artful courtiers

favour the Arians, so far as to let them open their laces of worship, and undermine the Divinity of ur Lord Jesus Christ. Some time after he made is son Arcadius a partner with him in the empire. e gave public notice of this event. The noblemen ho were governors of the provinces, and the bishops, ame, at the appointed day, to congratulate him on e occasion. Among the rest, there came Amphi-chus, a famous old bishop, who had bitterly suf-red in the Arian persecution. Accordingly, he ade a very handsome address to the emperor, and as going to take his leave. "What! says Theo-sius, do you take no notice of my son? Do not u know that I have made him partner with me in e empire?" Upon this the good old bishop went to young Arcadius, who was about sixteen years age, and putting his hand upon his head, he said The Lord bless thee, my son!" and immediately ered to retire. The emperor was roused into rage this apparent neglect: "What, says he, is this the respect you pay to a prince that I have made equal dignity with myself?" Upon this the bishop, th the grandeur of an angel, and the zeal of an ostle, looking the emperor full in the face, spoke h an indignant tone of voice the following re-rkable words: "Sir, said he, do you so highly re-t my apparent neglect of your son, because I do give him equal honours with yourself! And what ft the eternal God think of you, who have given ve to have his co-equal and co-eternal son, de-ded in his proper Divinity, in every part of your pire." Such words as these were like a thousand gers plunged into the emperor's heart. He was a d man; and he felt the reproof to the bottom of soul. He gave immediate orders to have all the an chapels shut up, and would not suffer one to

exiſt. See Simpſon's Church Hiſtory, in Folio; and Erſkine's Sermons, Vol. II. page 389.

—FACT IV.—

The BULLET AND BIBLE *under the* CO-OPERATION *of* DIVINE GRACE.

WHEN Oliver Cromwell entered upon the command of the Parliament's army againſt Charles I. he ordered all his ſoldiers to carry a Bible in their pockets. Among the reſt there was a wild wicked young fellow, who ran away from his apprenticeſhip in London, for the ſake of plunder and diſſipation. This fellow was obliged to be in the faſhion. Being one day ordered out upon a ſkirmiſhing party, or to attack ſome fortreſs, returned back to his quarters in the evening without hurt. When he was going to bed, pulling the Bible out of his pocket, he obſerved a hole in it. His curioſity led him to trace the deſign of this hole into his Bible, he found a bullet was gone as far as the 11th chapter of Eccleſiaſtes, and the 9th verſe. He read the verſe—" *Rejoice, O young man in thy youth; and let thy heart chear thee in the days of thy youth: walk thou in the way of thy heart, and in the ſight of thine eyes; but know thou that for all these things God will bring thee into Judgment!*" The Spirit of God ſet the words home upon his heart, ſo that he became a very ſerious and ſound Believer in the *Lord Jeſus Chriſt*, and lived in London many years after the Civil Wars were over. He uſed pleaſantly to obſerve to Dr. John Evans, the author of the Chriſtian Temper, that the Bible was the means of ſaving ſoul and body too. Dr. Evans has printed an excellent Sermon upon the Text.

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—FACT V.—

RCHBISHOP TILLOTSON, *a Pattern of* WISDOM *and* FILIAL DUTY *towards his* AGED FATHER.

AFTER Dr. Tillotſon became archbiſhop of Canrbury, by the appointment of William III. and s ſeated in all his ſplendour at Lambeth-Palace, his ed father, who was a plain cloth-worker, at Sowby, in Yorkſhire, came to ſee him. (He travelled foot, with leathern thongs to tie his ſhoes.) When e old man came to the gate, he knocked, and the rter opened—*Is John Tillotſon at home?* The man, rhaps, had never heard the words in his life; he d been uſed only to the grand words of "*His Grace*, d *My Lord.*" While the fellow w.s ſtaring with nder, the old man ruſhed forwards to the houſeor. When the porter opened to him, he ſaid again, *Is John Tillotſon at home?*" 'John Tillotſon! I n't know who you mean!' "Why I mean thy ſter—Go and tell him, a man wants to ſpeak with *hn Tillotſon.*" The ſervant complied, with reluce, and went up ſtairs into the dining-room, at ich moment there we.e a number of lords and la-s ſitting down to dinner. He, confiding in the dneſs of his maſter's temper, ſaid, "My Lord, e's an old man, dreſſed like a country farmer, and s he wants to ſpeak with *John Tillotſon.* He was rgent with me, that I could not delay, but who it or what his buſineſs, I know not." The archbi-P, with a moſt amiable ſimplicity, broke out "O lords and gentlemen, it is my father, come up m Yorkſhire, on purpoſe to ſee me!" Down he , and fell upon his neck, and when he had ſmoed him with kiſſes, and drowned him with tears oy, he led him up with his arm, and brought him into

into the company—"Here, my lords and gentlem
is my Father! I am perſuaded you will have no o
jection to his dining with you to day?" and, aft
grace was ſaid, down he ſeats him at his right-ha
and let the good old puritan have his own way
converſation, and ſay whatever he pleaſed. Ev
body was attentive to pleaſe him; and the archbiſh
delighted to make him happy all the time of his vi

Note, In this moſt amiable man we ſee the p
fection of Filial Piety. Here you ſee the effects
good old puritanical education. The archbiſhop's f
ther was a man of the ſtricteſt principles in religi
and had trained up his ſon in the pureſt virtue a
good-manners. Had the archbiſhop been a mean ſp
rited, ſordid man, he would have appeared aſham
to ſhew his father in ſuch ſplendid company; a
very probably have conſigned him to a private p
lour! If this had been the caſe, it would have b
to the diſgrace of the prelate to the *End of the Wo*
All ſucceeding ages would have been aſhamed of hi

—FACT VI.—

AWFUL JUSTICE *of* CHARLES THE BO *towards his* PRIME MINISTER.

From Wanley's Hiſtory of Man, p. 248.

CHARLES, the duke of Burgundy and ear
Flanders, had a nobleman in ſpecial favour with h
to whom he had committed the government o
town in Zealand, where, living in a great deal
eaſe, he fell in love with a married woman of a be
tiful body, and a mind and manner no way infer
He paſſed and repaſſed by her door; ſoon after g
bolder, entered into a conference with her, diſcov
his flame, made large promiſes, and uſed all the
by which he hoped to gain her, but all in vain;

Chaſ

haſtity was proof againſt all the batteries he could ake againſt it.

Falling therefore into deſpair, he converts himſelf o villainy.

He was, as I ſaid, a governor, and duke Charles s buſied in war. He cauſes, therefore, the huſ- nd of his miſtreſs to be accuſed of treachery, and thwith commits him to priſon; to the end that by rs and threats he might draw her to his pleaſure, at leaſt quit himſelf of her huſband, the only rival h him in his love. The woman, as one that ed her huſband, went to the gaol, and thence to governor, to entreat for him, and try if ſhe was e to obtain his liberty. "Doſt thou come, O my r! to entreat me," ſaid the Governor, "you are tainly ignorant of the empire you have over me; der me only a mutual affection, and I am ready to ore you your huſband, for we are both under a re- int, he is my priſoner, I am your's. Ah! how ly may you give liberty to us both! Why do you uſe? As a lover I beſeech you, and as you tender life; as the Governor I aſk you, and as you tender life of your huſband; both are at ſtake; and if I ſt periſh I will not fall alone."

The woman bluſhed at what ſhe heard; and, being fear for her huſband, trembled and turned pale. perceiving ſhe was moved, and ſuppoſing that ſome ce ſhould be uſed to her modeſty, throws her upon bed, and enjoyed the fruit which afterwards proved er to them both. The woman departed, con- nded, and in tears, thinking of nothing more than enge, which was ſtill more inflamed by a barba- s act of the governor; for he, having obtained his re, and hoping hereafter freely to enjoy her, took that her huſband, his rival, ſhould be beheaded he gaol, and there was the body put into a coffin y for burial. This done, he ſent for her, and,

in

in an affable manner, "What," said he, "do you seek your husband? you shall have him, and (pointing to the prison) you shall find him there; take him along with you." The woman, suspecting nothing, went her way; but when she saw the body she fell upon the dead corpse; and having long lamented over it, she turned to the Governor, with a fierce countenance and tone—"It is true," said she, "you have restored me my husband; I owe you thanks for the favour, and will pay you." He endeavoured to restrain and appease her, but in vain; but, hastening home, she called about her most faithful friends, and recounted to them all that had passed. They all agreed, that she should make her case known to the duke, who, amongst other excellent virtues, was a singular lover of Justice. To him she went, was heard, but scarce believed. The Duke was angry and grieved, that any of his subjects, and in his own minions, should presume so far. He commanded her to withdraw into the next room till he sent for the Governor, who by chance was then at court. Being come—"Do you know," said the Duke, "this woman?" The man changed colour. "Do you know too," added he, "the complaints she makes of you? they are sad too, and such as I wish not to be true." He shook, faultered in his speech, and betrayed all the signs of guilt. Being urged home, he confessed all, freed the woman from any fault, and, casting himself at the Duke's feet, said, "He placed all his refuge and comfort in the good grace and mercy of the prince;" and, that he might the better obtain it, offered to make amends for his unlawful lust by a lawful marriage of the person whom he had injured. The Duke, as one that inclined to what he saw seemed now somewhat milder—"You woman," said he, "since it is gone thus far, are you willing to have this man for your husband?" She refused; for

aring the Duke's diſpleaſure, and prompted by the
ourtiers, that he was noble, rich and in favour with
e prince, overcame at laſt, ſhe yielded. The Duke
uſed both to join hands, and the marriage to be
wfully made; which done—"You," he ſaid to the
idegroom, "muſt now grant me this, that if you
e firſt without children of your body, that then this
ife of your's ſhall be the heir to all that you have."
e willingly granted it; it was writ down by a nota-
, and witneſſed. This done, the Duke, turning
the woman—"There is his will, but that is not
ine," ſaid he, and ſending the woman away, he
mmands the Governor to be led to the very priſon
which the huſband was ſlain, and to be lain in a
ffin headleſs, as he was. This done, he then ſent
e woman thither (ignorant of what had paſſed) who
ghtened with that ſecond unthought of misfortune
two huſbands, almoſt at one and the ſame time,
t by one and the ſame puniſhment, fell ſpeedily
k, and in a ſhort time died, having gained this
ly by her laſt marriage, that ſhe left her children
her former huſband very rich, by the acceſſion of
s new and great inheritance.

e CHARMS or ELOQUENCE *diſplayed by* SCIPIO, *in Conjunction with the perfect* BEAUTIES OF CHASTITY.—*Rollin, Method of Study, Vol.* 1. p. 17.

"HOW glorious is it, ſays Seneca, to ſee a man o had paſſed through the command of armies, the vernment of provinces, the honours of a triumph, d the moſt honourable offices of magiſtracy in me; and what is ſtill greater, to ſee Cato upon a gle horſe, without any other attendance, and his ggage behind?" Can any Lecture in Philoſophy more uſeful than ſuch reflections?

How

How weighty are those admirable words of the same Scipio we have been speaking of, when he told Masinissa, that Continence is the Virtue he most valued himself upon, "and that young men have more to fear from an army of enemies than from the pleasures which surround them on all sides, and that whoever was able to lay a restraint upon his desires and subject them to reason, had gained a more glorious victory than they had lately obtained over Syphax." *Non est non (mihi crede) tantum ab hostium armatis ætati nostræ periculum quantum ab circumfluendique voluptatibus. Qui eas sua temperantia frenavit ac domuit næ multo majus decus majoremque victoriam sibi peperit quam nos Syphace victo habemus.*

"He had a right to talk thus after the example and wisdom he had given some years before with regard to a young and beautiful princess who was brought him among the prisoners of war. Upon information that she was promised in marriage to a young nobleman of the country, he caused her to be kept with as much care and caution as though she were in her mother's house; and as soon as her lover arrived, he gave her back into his hands, with a discourse full of that greatness and noble Roman spirit which is now scarce any where to be met with but in books. And, to complete the glorious action, he added to the princess's portion the ransom which her father and mother had brought to redeem their daughter. This instance is the more extraordinary, as Scipio was then young, under no matrimonial tie, and a conqueror. And this piece of generosity gained him the affections of all Spain: they looked upon him as a deity come down from Heaven in human shape, conquering all opposition, more by his kindness and generosity than the force of his arms. Struck with admiration and astonishment, they caused this action to be engraved upon a silver buckler, and presented

cipio—a preſent far more valuable and glorious
n all the treaſures and triumphs whatſoever!"

" By examples like theſe young people are taught
have a ſenſe of what is excellent, to have a taſte
virtue, and to place their eſteem and admiration
upon real merit; they learn hence to paſs a
t Judgment upon mankind!" not from what
outwardly appear to be, but from what they
ly are; to overcome popular prejudices, and not
e led away by the empty ſhew of glaring actions,
ch have often no real greatneſs or ſolidity at bot-
.

" They learn hence to prefer acts of bounty and
rality to ſuch as more frequently attract the eyes
admiration of mankind, and to eſteem the ſecond
io Africanus no leſs for giving up all his eſtate to
elder brother, upon being adopted into a wealthy
ily, than for his conqueſt of Carthage and Nu-
tia."

FACT VII.

STRIKING INSTANCE *of* CHASTITY.

Truſt we ſhall pleaſe our Reader with the Illuſtrious Example of THOMAS AQUINAS.

HIS great perſon had determined with himſelf
onſecrate the flower of his age to GOD, and the
able virtue of chaſtity. His parents oppoſed this
reſolution of his by flatteries and threats, and
other arts as they ſuppoſed might be of uſe to
upon this occaſion, but without any ſucceſs;
ſon remained conſtant to his purpoſe in deſpite
their endeavours. Whereupon they took this
courſe: when Thomas was one day in his cham-
all alone, they ſent into him a young damſel of
mirable beauty, who, with a countenance com-
to laſciviouſneſs, began, with various allure-

ments, and feminine flatteries, to invite him to wic
edneſs. All things ſeemed to ſpeak in her; her va
and form, her eyes and clothes, her geſtures and p
fumes. The youth perceived the delightful poi
began to ſlide into his heart, and therefore turn
himſelf "Lord Jeſus," ſaid he, "ſuffer me no
commit this filthy wickedneſs in thy ſight, or for
ſake of carnal luſt to loſe the joys of eternal li
This ſaid, he catched up a burning brand out of
fire, with which he drove out this ſyren before h
and ſhut the chamber door againſt her. Happily
this means, eſcaping the ſnare that was ſpread
him, and by which he was ſo near to have been
tangled. Drex. Nicet. l. 2. c. 5. ſec. 3. p. 34

A BEAUTIFUL EXAMPLE of HUMILITY

Dr. WALL, ſome time biſhop of Norwich, wa
humble and courteous, as he was learned and dev
and had all the qualifications of a good biſhop in g
perfection. He was accuſtomed to ſay, "Th
would ſuffer a thouſand wrongs rather than be g
of doing one. He would rather ſuffer an hu
than return one, and endure many, rather than
plain of one, or endeavour to right himſelf by
tending; for he had always obſerved, that to co
with one's ſuperiors is fooliſh; with one's equ
dubious; and with one's inferiors mean-ſpirite
ſordid. Suits in law may be ſometimes nece
but he had need be more than man, that can m
them with juſtice and innocence." Read Dr.
upon Humility—Dr. Watts—Mr. John Maſon
Gill—and the great Dr. Wright. See the life
biſhop, prefixed to his Contemplations.

GARDEN *of* WEDLOCK;

Addreſſed to a LADY *near Marriage.*

DEAR MISS,

FEARING you are ſhortly to be a garden encloſed, and knowing you at preſent, a ſtranger in this den, permit me, an old friend, to give you ſome ount of it. I have travelled through every part every path, know every creek and corner, its duction of every kind it can poſſibly yield: my ormation can do you no harm, it may do you good. ere is but one entrance into this incloſure; I ſup- e it needleſs to inform you this is expected to be and glittering, ſtrewed with flowers of every hue fragrance, all that art or imagination can in- t; and you will fondly hope that this ſcene of ure will not alter, at leaſt for you to ſee the end his beautiful path: from the very entrance, to e, it proves a very ſhort one, and even to you, it appear different in the retroſpect. Here let me ion you, my dear friend, not to dream of perfect or manent bliſs; if you do, experience will teach you ver exiſted on earth, but in viſion ond viſionary s. I hope you will meet with many productions his garden that are charming to the eye, and ſing to the taſte; but they are not all ſo. Let me rt you that you carry with you into this garden of the moſt delicious and delicate flowers in all re, I mean *good-humour*; don't change it or loſe s many do ſoon after they are entered, and ſel- or ever find it again: it is a treaſure nothing make up the want of to you. When you have to the end of the firſt walk, which laſts about y ſteps, commonly called the *Honeymoon Path*,

you will see the garden open into a vast variety
views. Here I must caution you against some
ductions that are nauseous, noxious, and even
in their tendency to the unwary and ignorant: th
is a low small plant, that may be seen in almost ev
path, called *indifference*, though not perceived in
entrance: you may always know when near
plant, though you do not see it, by a certain co
ness in the air which surrounds it: contrary to
other, this grows in cold and dies in warmth
heat: whenever you perceive this change in the
change your situation as fast as you can. In the fi
path is often found that ugly yellow flower, c
jealousy, which I wish you never to look at;
from it as fast as possible, for it has a strange q
lity of tinging the eye which beholds it with a c
tingancy it seldom gets rid of. As you go on
will meet with many crooked paths, but enter
into them; my advice as a friend is never to
tempt it; for though at the entrance of each is w
in large letters *in the right*, when you come to
end, of nine out of ten, you will find the true m
perverseness; and that you have entered at the w
end, though unwilling to acknowledge it; this o
sions endless disputes, and renders it difficult to
tinguish the right end of the path: it is a sourc
perpetual differing, and sometimes of a final sep
tion, in this garden. Near this spot may be met
a knotty plant, called *obstinacy*, which bears a
bitter fruit, that never digests, but always injures
constitution, and becomes fatal when taken in
quantities: turn from it, avoid it as you would
plague. Just opposite to this, grows the lowly l
shrub of *compliance*, which, though not pleasant to
palate, is salutary and sweet when digested; whi
does very easily, and produces the most deli
fruit in the garden: never be without a good sp

in your hand, it will be often wanted as you go long, and you will surely repent the want of it. ll over the garden may be found a useful plant, lled *œconomy*; it is of a thriving quality; take a od stock of it as soon as you go in; it adorns and riches at the same time: many entirely overlook some despise it, and others think they shall never ant it: it is generally forgot in the pleasures and ursuits which attend the entrance of this garden; t the total want of it is commonly paid for with tter repentance. I must just hint, unless both parties partake of it, it will answer no end to either. y advice is, carry some with you into this garden; t it is generally lost in going in; nor is it so useful that you will find there; it is of another sort: deavour to provide yourself and partner with a oper quantity as early as possible. You will obrve, as you pass along, two or three paths which n much into one another, and deserve your attenon; I mean those of *regularity*, *exactness*, *neatss*: these I recommend you to walk in, and not ink as many do, that when you have entered this rden, you may be careless of your person and dress; member your companion will see many who are *not* , and this difference may take his attention, if not end him: therefore I advise you to enter these ths with all expedition, and continue to walk there- . Near these walks are to be found that invalue shrub *humility*; this, though of no use in itself, t when joined to other good qualities, is worth all them put together: it is never seen without being mired, and is most amiable when most visible; its tue is said to be its own reward. I am sure pride obnoxious both to God and man; fly from it as m the face of an enemy, and cultivate that invaible shrub before mentioned, as the best antidote inst that poisonous weed. Allow me here to drop

a hint on the ſubject of *cultivation*, as that, moſt probably, will ſooner or later be your employ. Should you be entruſted with the rearing of a *flower*, remember two things; firſt, that it is but a *flower*, however fair, frail its nature, and fading at every blaſt; ſecondly, that it is a *flower* in truſt, for the culture of which you are accountable to the *Great Owner* of the garden; it will demand all your care, it will draw all your attention: ſhould you be witneſs to a blaſt on its dawning beauties, oh! how your fond heart will bleed with tenderneſs, affection, and ſympathy; your feelings may be conceived, but cannot be deſcribed: the young ſhoot will inſenſibly twine round all the fibres of your frame: ſhould it live and thrive, ſpare no pains to teach the young production how to riſe; weed it, water it, and prune it, all will be needful; without this, many baneful weeds will grow up with it, and poiſon the very ſoil in which it grows. Remember, I ſay, this is a truſt for which you are both accountable to *him* that gives it. That you may be bleſt with ſome of the ſweeteſt productions of the garden; that they may be the delight of your eyes and the joy of your hearts; that they may be your ornament in life, your comfort in death, and that they and you, when the ſummer of life is over, may be tranſplanted into ſome happier ſoil, and flouriſh together in immortal vigour, in perfect and permanent felicity, is, and ever will be, the ardent prayer of

Your moſt affectionate friend,

London,
Oct. 23, 1792. E. G.

HACKN

HACKNEY COACH FARES, *regulated Aug. 1, 1786*

Tabernacle, Tottenham-Court Chapel, Zion Chapel, Spa-Fields Chapel.

	Tab.	Tot.	Z.C.	S.F
t. Ann's Church, Soho -	2 6	1 0	3 0	1 6
lderſgate-ſtreet - -	1 0	2 0	1 6	1 6
lackman-ſtr. over London-br.	1 6	3 0	2 0	2 6
iſhopſgate-ſtreet within -	1 0	2 6	1 0	1 6
iſhoſgate-ſtreet without -	1 0	2 0	1 0	2 0
loomſbury-ſquare - -	1 6	1 0	3 0	1 6
ckingham-gate - -	3 6	2 0	3 6	3 0
rnhill, Freeman's-court -	1 0	2 6	1 6	2 0
aring-croſs - - -	2 0	1 6	3 0	2 0
eapſide, End of Foſter-lane	1 0	1 6	1 6	1 0
nchurch-ſtreet - -	1 0	2 6	1 0	2 0
eet-ſtreet, Obeliſk - -	1 6	1 6	1 6	1 6
acechurch-ſtreet - -	1 0	2 6	1 0	1 6
de Park Corner - -	4 0	1 6	4 6	3 6
lborn, End of Leather-lane	1 6	1 6	1 6	1 0
James's Palace Gate -	3 0	1 6	3 0	2 6
nories - - -	1 6	3 0	1 0	2 0
ry-le-bone - - -	3 0	1 0	4 0	2 6
le End Turnpike - -	2 0	3 6	1 0	2 6
orfields - - -	1 0	2 6	1 6	1 6
ford-ſtreet, Pantheon -	3 0	1 0	3 6	2 6
ace-yard, and St. Marg. Ch.	2 6	1 6	3 0	2 6
Paul's Church-yard -	1 6	2 0	1 6	1 6
tcliffe-croſs - - -	2 6	4 0	1 6	3 0
ithfield - - -	1 0	2 0	1 6	1 0
reditch Church - -	1 0	2 6	1 0	1 6
wer Gate - - -	1 6	3 0	1 0	2 6
mple-bar - - - -	1 6	1 6	2 0	1 6
tenham-c. R. Goodge-ſtreet	2 6	1 0	3 0	2 0
on-ſtreet, Borough -	1 6	3 0	1 6	2 0
itechapel Bars - -	1 6	3 0	1 0	2 0

Blackfriars Church, Surry Chapel, Providence Chapel, Lock Chapel.

	B.F.	S.C.	P.C.	L.C
St. Ann's Church, Soho -	1 6	2 0	1 0	1
Alderſgate-ſtreet - -	1 0	1 6	2 0	3
Blackman-ſtr. over London-br.	1 6	1 6	3 0	3
Biſhopſgate-ſtreet within -	1 0	1 6	2 6	3
Biſhopſgate-ſtreet without -	1 6	2 0	2 6	3
Bloomſbury-ſquare - -	1 0	1 6	1 0	1
Buckingham-gate - -	2 6	2 0	2 0	1
Cornhill, Freeman's-court -	1 0	1 6	2 0	3
Charing-croſs - - -	1 6	1 6	1 6	1
Cheapſide, End of Foſter-lane	1 0	1 0	2 0	3
Fenchurch-ſtreet -	1 0	1 6	2 6	3
Fleet-ſtreet, Obeliſk - -	1 0	1 0	1 6	2
Gracechurch-ſtreet - -	1 0	1 6	2 6	2
Hyde Park Corner - -	2 6	2 0	1 6	1
Holborn, End of Leather-lane	1 0	1 0	1 6	2
St. James's Palace-gate -	1 6	2 0	1 6	1
Minories - - - -	1 6	2 0	3 0	3
Mary-le-bone - - -	2 6	2 6	1 0	1
Mile End Turnpike - -	2 0	2 6	3 6	3
Moorfields - - - -	1 0	1 6	2 6	3
Oxford-ſtreet, Pantheon -	1 6	2 0	1 0	1
Palace-yard, and St. Marg. Ch.	1 6	1 0	1 6	1
St. Paul's Church-yard -	1 0	1 0	2 0	3
Ratcliffe-croſs - - -	2 6	3 0	4 0	4
Smithfield - - -	1 0	1 6	1 6	3
Shoreditch Church - - -	1 6	2 6	3 0	3
Tower-gate - - -	1 6	1 6	3 0	3
Temble-bar - - -	1 0	1 0	1 6	2
Tottenham-c. R. Goodge-ſtreet	1 6	2 0	1 0	1
Union-ſtreet End, Borough -	1 6	1 6	3 0	3
Whitechapel-bars - - -	1 6	2 0	3 0	3

NEW AND FULL MOONS,

1793.

	First Quar.	*Full Moon.*	*Laſt Quar.*	*New Moon.*
an.	19 at 2 m.	27 at 5 m.	5 at 1 af.	12 at 9 n.
eb.	17 at 6 af.	25 at 11 n.	4 at 4 m.	10 at 7 af.
Mar.	19 at noon.	27 at 4 af.	5 at 3 af.	12 at 6 m.
April	18 at 6 m.	26 at 5 m.	3 at 11 m.	10 at 5 af.
May	17 at 1 m.	25 at 4 af.	3 at 4 m.	10 at 4 m.
une	16 at 6 af.	23 at midn.	1 at 10 m.	8 at 3 af.
			30 at 3 af.	
uly	16 at 6 af.	23 at 7 m.	29 at 11 n.	8 at 5 m.
ug.	14 at 9 n.	21 at 3 af.	28 at 9 m.	6 at 8 af.
ept.	13 at 8 m.	19 at 11 n.	26 at midn.	5 at noon.
ct.	12 at 5 af.	19 at 9 m.	26 at 6 af.	5 at 5 m.
ov.	10 at 1 m.	17 at 9 n.	25 at 3 af.	3 at 8 n.
ec.	10 at 8 m.	17 at 11 m.	25 at 1 af.	3 at 11 m.

THE ECLIPSES, FOR 1793.

wo of the SUN and Two of the MOON: One of each will be viſible here.

Feb. 25. Moon eclipſed, viſible; begins at 9 h. 24 m. and ends 7 m. paſt 12 at night.

March 25. Sun eclipſed about 6 in the morning, but inviſible here.

. Auguſt 21. Moon eclipſed, inviſible; begins at 1 h. 29 m. and ends at 4 h. 17 m. afternoon.

. Sept 5. Solar Eclipſe, viſible; begins at 9h. 37m. and ends 22 h. 44 m. morn. Digits ecl. 9½ on the upper ſide.

TRANSFER

TRANSFER DAYS at the BANK.

Bank-ſtock is transferred, Tueſ. Thurſ. and Frida
Dividends thereon are due at Lady-day and Michae
mas, old ſtyle, viz. 5th of April, and 10th of Octobe

Three per cent. reduced, Tueſ. Wed. Thurſ.
Friday. Dividends are due, 5th of April and 10th
October.

3 per cents. 1726, Tueſ. and Thurſ.

Dividends d

3 per cents. conſ. Tu. Wed. Th. Fr. } Jan. 5, July

4 per cent. conſ. Tu. Th. Fr. Sat. Apr. 5, Oct.
Long Annuities Wed. and Sat. Jan. 5, July
Short Annuities, 1780, Mon. Wed. and Fri.
New Navy, 5 per cent. Mon. Wed. Frid. Jan. 5, Ju'y

Hours of Tranſfer are from 11 to 1 on the days abo
mentioned, and for receiving the dividends, fro
to 11, and 1 to 3, every day in the week, exc
Saturday afternoon.

HOLIDAYS kept at the Exchequ
Bank, Stamp-Office, Exciſe-Office, a
Cuſtom-Houſe, &c. in 1793; viz.

January 1, 6, 18, 25, & 30	July 25
February 2, & 24	Auguſt 12, & 24
March 25	Sept. 2, 21, 22, & 29
April 25	October 18, 25, & 28
May 1, & 29	Nov. 1, 5, 9, & 30
June 4, 11, 24, & 29	Dec. 21, 25, 26, 27, &

Together with Aſh-Wedneſday, Good-Friday,
cenſion-Day, and Eaſter and Whit-Monday and T
day.

A MARKET

MARKETING TABLE, *by the* POUND, YARD, &c.

¼	½		¾		1*d.*		2*d.*		3*d.*		4*d.*	
d.q.	*s.*	*d.q.*	*s.*	*d.q.*	*s.*	*d.*	*s.*	*d.*	*s.*	*d.*	*l.* *s.*	*d.*
0 1	0	0 2	0	0 3	0	1	0	2	0	3	0 0	4
0 2	0	1 0	0	1 2	0	2	0	4	0	6	0 0	8
0 3	0	1 2	0	2 1	0	3	0	6	0	9	0 1	0
1 0	0	2 0	0	3 0	0	4	0	8	1	0	0 1	4
1 1	0	2 2	0	3 3	0	5	0	10	1	3	0 1	8
1 2	0	3 0	0	4 2	0	6	1	0	1	6	0 2	0
1 3	0	3 2	0	5 1	0	7	1	2	1	9	0 2	4
2 0	0	4 0	0	6 0	0	8	1	4	2	0	0 2	8
2 1	0	4 2	0	6 3	0	9	1	6	2	3	0 3	0
2 2	0	5 0	0	7 2	0	10	1	8	2	6	0 3	4
2 3	0	5 2	0	8 1	0	11	1	10	2	9	0 3	8
3 0	0	6 0	0	9 0	1	0	2	0	3	0	0 4	0
3 1	0	6 2	0	9 3	1	1	2	2	3	3	0 4	4
3 2	0	7 0	0	10 2	1	2	2	4	3	6	0 4	8
3 3	0	7 2	0	11 1	1	3	2	6	3	9	0 5	0
4 0	0	8 0	1	0 0	1	4	2	8	4	0	0 5	4
4 1	0	8 2	1	0 3	1	5	2	10	4	3	0 5	8
4 2	0	9 0	1	1 2	1	6	3	0	4	6	0 6	0
4 3	0	9 2	1	2 1	1	7	3	2	4	9	0 6	4
5 0	0	10 0	1	3 0	1	8	3	4	5	0	0 6	8
5 1	0	10 2	1	3 3	1	9	3	6	5	3	0 7	0
5 2	0	11 0	1	4 2	1	10	3	8	5	6	0 7	4
5 3	0	11 2	1	5 1	1	11	3	10	5	9	0 7	8
6 0	1	0 0	1	6 0	2	0	4	0	6	0	0 8	0
6 1	1	0 2	1	6 3	2	1	4	2	6	3	0 8	4
6 2	1	1 0	1	7 2	2	2	4	4	6	6	0 8	8
6 3	1	1 2	1	8 1	2	3	4	6	6	9	0 9	0
7 0	1	2 0	1	9 0	2	4	4	8	7	0	0 9	4
7 1	1	2 2	1	9 3	2	5	4	10	7	3	0 9	8
7 2	1	3 0	1	10 2	2	6	5	0	7	6	0 10	0
10 2	1	9 0	2	7 2	3	6	7	0	10	6	0 14	0
20	2	4 0	3	6 0	4	8	9	4	14	0	0 18	8

price of any number of pounds, &c. to 30, is found
ection only in the column oppofite to the number.

A MARKETING TABLE.

Lbs.	5d.			6d.			7d.			8d.			9d.		
	l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.
1	0	0	5	0	0	6	0	0	7	0	0	8	0	0	9
2	0	0	10	0	1	0	0	1	2	0	1	4	0	1	6
3	0	1	3	0	1	6	0	1	9	0	2	0	0	2	3
4	0	1	8	0	2	0	0	2	4	0	2	8	0	3	0
5	0	2	1	0	2	6	0	2	11	0	3	4	0	3	9
6	0	2	6	0	3	0	0	3	6	0	4	0	0	4	6
7	0	2	11	0	3	6	0	4	1	0	4	8	0	5	3
8	0	3	4	0	4	0	0	4	8	0	5	4	0	6	0
9	0	3	9	0	4	6	0	5	3	0	6	0	0	6	9
10	0	4	2	0	5	0	0	5	10	0	6	8	0	7	6
11	0	4	7	0	5	6	0	6	5	0	7	4	0	8	3
12	0	5	0	0	6	0	0	7	0	0	8	0	0	9	0
13	0	5	5	0	6	6	0	7	7	0	8	8	0	9	9
14	0	5	10	0	7	0	0	8	2	0	9	4	0	10	6
15	0	6	3	0	7	6	0	8	9	0	10	0	0	11	3
16	0	6	8	0	8	0	0	9	4	0	10	8	0	12	0
17	0	7	1	0	8	6	0	9	11	0	11	4	0	12	9
18	0	7	6	0	9	0	0	10	6	0	12	0	0	13	6
19	0	7	11	0	9	6	0	11	1	0	12	8	0	14	3
20	0	8	4	0	10	0	0	11	8	0	13	4	0	15	0
21	0	8	9	0	10	6	0	12	3	0	14	0	0	15	9
22	0	9	2	0	11	0	0	12	10	0	14	8	0	16	6
23	0	9	7	0	11	6	0	13	5	0	15	4	0	17	3
24	0	10	0	0	12	0	0	14	0	0	16	0	0	18	0
25	0	10	5	0	12	6	0	14	7	0	16	8	0	18	9
26	0	10	10	0	13	0	0	15	2	0	17	4	0	19	6
27	0	11	3	0	13	6	0	15	9	0	18	0	1	0	3
28	0	11	8	0	14	0	0	16	4	0	18	8	1	1	0
29	0	12	1	0	14	6	0	16	11	0	19	4	1	1	9
30	0	12	6	0	15	0	0	17	6	1	0	0	1	2	6
42	0	17	6	1	1	0	1	4	6	1	8	0	1	11	6
56	1	3	4	1	8	0	1	12	8	1	17	4	2	2	0

The Numbers 14, 28, and 56, are for the co
of thoſe who buy by the ſtone of 14lb. but 8lb. is